

expediency of entering a slave state to aid the slaves in their peaceful acquisition of liberty, yet we consider the persons imprisoned in Missouri for that alleged offence as much entitled to our sympathy as though they were confined for aiding a brother to escape from Indian captivity.

Whereas, all slaveholding is based on violence and robbery, and all compacts or agreements to uphold slavery are covenants to sustain violence and robbery, are opposed to all moral right, and consequently null and void, Therefore,

Resolved, That duty to the slaveholder as well as the slave requires us publicly to avow, that from the system of slavery shall henceforth have no support, and that all constitutional or other legal requisitions to yield such support impose no obligation.

D. C. Eastman, Sec'y.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI.

Wednesday Morning, June 22, 1842.

FOR GOVERNOR,

LEICESTER KING.

METHODIST PROTESTANTS.

Our friend of the Western Recorder says, that "the Philanthropist and other abolition papers are already misrepresenting the doings of the conference on that subject"—slavery. We belong to the Methodist Protestant Church, so that our bias is to construe favorably the action of its constituted authorities on the slavery-question. But, we confess, we see nothing in such action to approve. Will our friend be good enough to point out, wherein we have misrepresented the conference. Our statement of facts was taken from the newspapers, and from the New York Luminary, a conservative paper, of the Methodist Protestant Church. If the statement be correct, then our comments were warranted—if incorrect, it would have been easy for the editor of the Recorder, who was in the conference, to correct it. Will he do so? If not, in justice he will retract the charge of misrepresentation.

The press, I believe, regards the action of the conference, as *evanescent*. The Democratic Enquirer of this city, remarks of the resolution adopted, "it is saying neither one thing, nor the other." And the Presbyterian Herald of Kentucky, says—"this is a compromise, which means any thing or nothing, just as any one is pleased to interpret it."

Now, I say it is unmanly and wrong, for any religious body, to express its views on a great moral question, in this ambiguous way.—If slaveholding is sinful, let it say so—if not, let it come out boldly, and say it is not. But, I do not concur with these editors in their construction of the resolution passed. It does not declare that slavery is sinful—but it does affirm that it is not sinful under certain circumstances, and in this respect, has gone beyond the action of any General Conference, or General Assembly in the United States. The conservatives of this church may try to explain away this action as they choose—they may strive to convince themselves, that in thus disregarding the claims of the bondmen, by declaring that it is not sinful to "chain him, and task him, and exact his sweat with stripes"—(for such are the essential concomitants of slavery)—they have acted to the glory of God,—the slave, if he could speak, would cry out against them as his enemies, and the regenerated sentiment of the world will pronounce them to be aiding and abetting, in the crime of slaveholding. Is the slavery which reduces two millions and a half human beings to the condition of property, denies to them the rite of marriage, annihilates virtually the relation of parent and child, and shuts out from them the Bible, of such doubtful criminality, that a body of christian ministers and teachers, must say that it is *not sinful under all circumstances*, and dare not express the opinion that it is sinful under any circumstances?

Now, in all earnestness, I say, judging from my own feelings, such conduct on the part of men, professing to preach the doctrine of Jesus, whose great law was, love thy neighbor as thyself, is calculated to destroy the confidence of the people in the churches and ministry, as at present organized.

A NEW-BORN ZEAL.

Our neighbors of the Enquirer, amidst their other weighty cares, were lately seized with a deep anxiety for the purity of the church.

So lovely, so christian-like does slavery seem in their eyes, that they are revolted by any attempt to displace it from the church. It is so reasonable, that one christian should hold another as a brute, and make him work without wages, that it seems to them very wicked to invoke the curse of the church against such an act.—True, they are the champions *par excellence* of the wages-principle—and will split their throats, if need be, in bawling for equality of rights—but, they do, as politicians,—as churchmen, they abhor as inconsistent with "true Philanthropy and Christianity," any movement designed to establish in the church the doctrine of equality of rights, and to make its members conform to the precept of the Apostle, "Masters, give unto your servants that which is just and equal." Read for example the following. After stating that the Methodist Protestant church has had quite "a stormy time on the subject of abolition," and remarking, concerning the resolution passed, that it says neither one thing nor the other—they proceed thus—

"It shows, however, how this pestilential fanaticism is shut in at every turn, to strike down the independence of the church, and paralyze it by division. True Philanthropy and Christianity, which is but another name for it, have no greater enemy than modern abolition."

And all that modern abolition sought, was, a resolution declaring that slaveholding was sinful, and ought not to be tolerated in the christian church,—but, this would have struck down the independence of the church"—this

would have been very inconsistent with "True Philanthropy, and Christianity!"

The following resolution would have suited the "true philanthropy" of the Enquirer.

Resolved, That in our judgment, as ministers of Christ, and professors of his religion, it is perfectly right for white christians to deprive black people whether christians or not, of their rights—seeing, 1st, that God did not make them of one blood with us; and seeing 2ly, that the Declaration of Independence, when it said "all men" were "created equal," and "endowed with certain, inalienable rights," manifestly designed to exclude black men.

PRO-SLAVERY ARGUMENTS.

The Xenia Free Press, in speaking of the operations of the Liberty men, says—

"In the north they are no less active. The 'Western Reserve Convention' has had several adjourned meetings at different places, and some half dozen other meetings are announced in advance. The arrangement we believe is to hold a meeting at every considerable town on the Reserve. By such exertions as these there is no doubt but the whole state will be aroused. And what will be the fruit of all this labor? Probably the sending of five or six pro-slavery Representatives to the next Congress to assist the slaveholders to get Texas added to the Union, Florida admitted a slave state, and the creation of such other slave states, as the peculiar institution may require. This is the utmost that can be expected from the operations of the third party. Every movement they make tends but to strengthen the slave power. And they ask abolitionists to join them in such labors!"

And now, I appeal to the abolitionists, as reasonable men—What are the fruits of your labors? You have put back the cause of emancipation—you have riveted the chains of the slaves—you have made their condition worse—Kentucky, if it had not been for you, would ere this have been a free state—and more than all, you have crippled the operations of the colonization society, the only hope of the African race in this country—just as the Liberty men are crippling the whig party, the only party to which we can look for the defence of free principles.

I leave it to any reader, whether my arguments against abolitionists, are not as sound, as Mr. Purdy's against Liberty men.

A PESTILENT FANATIC.

Who? Franklin—BENJAMIN FRANKLIN—and, if you doubt, I give you the Democratic Enquirer of this city, as authority. That is the paper which denounces Ben Franklin as a *pestilent fanatic*. Now for the proof.

The fundamental doctrine of abolitionism is, that "every man of the commonality (except infants, insane persons, and criminals) is of common right, and by the laws of God, a freeman, and entitled to the free enjoyment of Liberty." For insisting on this doctrine, and striving to enforce it in churches and parties, modern abolition is termed by the Enquirer, a *pestilent fanaticism*. Of course, all who cherish the doctrine, or have maintained it, are or have been, *pestilent fanatics*.

Franklin is one of this number, and therefore we have made out our case—he is a *pestilent fanatic*, the Enquirer being judge. Read the following extract, from Spark's Life of Franklin. We find it in the Enquirer, with a few prefatory remarks.

"As an evidence that all who advocate free suffrage, are not 'blustering demagogues' we give the following, from Spark's Life of Franklin, vol. 2, page 372, being an avowal of that great man's 'blustering demagoguism.' 'Declaration of those rights of the commonality of Great Britain, without which they cannot be free.'"

It is declared.

Secondly, That every man of the commonality (except infants, insane persons and criminals) is, of common right, and by the laws of God a freeman, and entitled to the free enjoyment of liberty.

Thirdly, That liberty, or freedom, consists in having an actual share in the appointment of those who frame the laws, and who are to be the guardians of every man's life, property and peace; for the all of one man is as dear to him as the all of another; and the poor man has an equal right, but more need to have representation in the legislature, than the rich one.

Fourthly, They who have no vote in the electing of representatives, do not enjoy liberty, but are absolutely enslaved to those who have votes, and to their representatives; for to be enslaved is to have governors whom other men have set over us, made by the representatives of others, without having representatives of our own, to give consent in our behalf."

Now, we wish our neighbors of the Enquirer to bear in mind—There is not a single really democratic doctrine you can sustain, without falling back on those very principles, for holding which you denounce abolitionists, as pestilent fanatics.

The democracy of the so-called democratic party, being limited by complexion, may be called, *cutaneous democracy*—the democracy of the anti-slavery men, is organic. There is the same difference between the two, that there between a sham, and a reality.

"WHEREIN HAVE I OFFENDED?"

A writer in the Marietta Intelligencer, after deprecating the Liberty party movement—remarks—

"Any one who has studied the abolitionists as they were and as they are going—who has noticed the Philanthropist as it was and as it is—may see the tendencies aforesaid. Then Dr. Bailey was the mild, persuasive, and forcible preacher of the doctrines of liberty; now he is the fierce partisan—arguing all political worth to the exclusive liberty men—reckless if he causes the better party to be overborne by the worse—hoping his own party may thrive on the ruins. We say these things more in sorrow than in anger."

We can soon demonstrate to this writer, that he is mistaken. He is a whig, a strong enemy of the Liberty movement. Now, if I say to my readers, that he is a true patriot, a good anti-slavery man, a strong writer, a champion, always for what he considers the Right, I only say what I believe. But, does this sound like *fierce partisanship*, like "arrogating all political worth to the exclusive Liberty men?" And what I say of him, I could say of many adherents of the other parties. Suppose my old friend reconsider his sentence; perhaps he will pass a more favorable judgment.

EXAGGERATED.

Some of the papers give a very exaggerated account of the disturbances at Mt. Vernon.—One goes so far as to say, that the Convention was broken up by the mobocrats. This is all a mistake. On but one evening was there any thing like a serious disturbance, and then the meet-

ing did not adjourn till past 10 o'clock. The Liberty Convention was held next day, and there was no disorder of any kind.

THE REPORT OF OTHERS.

The Banner of Mt. Vernon, a democratic paper, edited by John Kershaw, devotes six columns to an account of our Conventions in that place. It is on the whole, fair and well-tempered, & does honor to the independence of the editor. Of our address, he says,

"There was nothing in this speech of that spirit and character which is so generally charged upon the abolitionists; namely, a spirit of disunion and language of deep rooted recrimination for the charges which have been preferred against them, except perhaps, a few exceptional charges urged against the general policy of each political party. Upon the whole, it was a mild, though spirited appeal to the judgment and understandings of men & whether offered in a good or bad spirit, it advanced and defended principles every democrat in that place. It is on the whole, fair and well-tempered, & does honor to the independence of the editor. Of our address, he says,

"We have not time to remark upon these resolutions as we could wish upon the whole they will be found to contain most of the doctrines and principles advanced and maintained by democrats of old and modern schools—Strip them of their abolition taint and they are the very essence of democracy. We don't wonder at federalists opposing the political organization of the abolitionists, for if the abolitionists should remain true to their principles the days of whiggery are numbered."

We must confess our agreeable surprise, at the account given of our Conventions by Mr. Kershaw. It is the first time, for many years, that anti-slavery men in Ohio have been treated with fairness by an editor of that party.

The mob, Mr. Kershaw denounces in the strongest terms. He says—

"Under the cover of darkness these rowdies, blackguards, rascals and incendiaries, were but too successful in their purpose, and, and despicable persons, namely, the breaking up of the meeting. Such scenes as took place on this evening are a disgrace to our town, and should not be permitted to pass over unnoticed. Every lawless wretch engaged in them should be ferreted out and punished to the utmost extent of the law. Our citizens acquainted with those who participated in the shameful and outrageous riot should before the rising of the Grand jury, this week, return them, that they may be brought to answer for their deeds of violence."

Our friend of the Banner, will permit us to correct a mistake he has made, in regard to the division of the society. He says "the first convention broke up into three parties, and would have broken up into a dozen, if they had been let alone."

There was no division in the Anniversary Convention. Never did we see many meetings more unity of purpose. This Convention adjourned, without division, at the time contemplated, after which the Liberty men in attendance resolved themselves into a political convention, with a view to their own peculiar objects. The movement that misled our friend, was, the organization, after the adjournment of the Anniversary Convention, by the friends of the American Anti-slavery Society, of a State association auxiliary to that Society. But, we do not understand that these have dissolved their connection with the Ohio State Anti-slavery Society.

The Mt. Vernon Republican, the whig paper, gives but a brief notice of the meetings.—It says,

"The convention was pretty large, there being, as we are informed, delegates in attendance from every county in the State. The doings of the Convention seemed to be marked with a good degree of moderation. Neither the 'Dissolution of the Union,' nor any other question of like import, was discussed or agitated in our hearing."

The Republican, deprecates the movements of the Liberty men, as their tendency is to throw the State into the hands of the Democrats. It says that "a number of abolitionists will vote for Corwin," and further—

"We are strengthened in our belief that a number of Abolitionists will vote for Corwin from the fact that, on the Thursday, after the adjournment of the O. State A. S. Society, a large number of the delegates, withdrew from the old one, formed a new State society with the intention that it should become auxiliary to the American A. S. Society. We are aware there were other causes that operated in producing the separation, but the above was no inconsiderable one."

We hope our friends of the new society will attend to this. Is it a fact, that such was one of the causes of its institution? The committee, appointed to draw up a statement of the reasons, will surely set this matter in a right light. We believe the editor of the Republican is mistaken. Milo D. Pettibone, President of the society, Dr. Brooke, Corresponding Secretary, B. C. Gilbert, Treasurer, are all leading Liberty party men; and all or nearly all of the Vice Presidents and Executive Committee, are actual supporters of this party, or favor it more than any other political party. And in this we venture to say, that they fairly represent the sentiments of a large majority of the members of the Society.

The Ohio Statesman is quite severe on the mobocrats of Mt. Vernon.

"The Abolitionists of Ohio, it says, held a large Convention, we learn by the Freeman of Saturday last, at Mt. Vernon. Judge King, their candidate for Governor, was present, and addressed the people at length. We regret to see that eggs were made use of, to break up the meeting. We hope no mobocrats were concerned in the affair. If the Corwin men choose to take that course, let them have the credit of it. This is a government of reason—of constitutional law—not of brute force, or of hard cider and coon-skin revelries, instead of argument. We hope the scenes of 1840, when the drunken revelers, attempted on almost all occasions, to disturb and break up the meetings of the democrats, may never be acted over again. They cannot be, without the flowing of blood in a civil commotion horrible to reflect on. Judge King has just as much right to make speeches as Tom Corwin."

The Republican of this city hopes that no Whig was engaged in the transaction. We are certainly glad to see the Democrat and Whig parties anxious to purge out from their ranks the leaven of mobocracy. It is a good sign.—We hope their sensibilities on this point will become still more acute. Meantime, let us assure them, that we do not believe any decent persons

of any party were implicated in the transaction. Those concerned, were but a gang of miscreants, with brains as much addled as the eggs they were so fond of playing with.

We shall give more specimen of the notices taken by the newspapers of the Convention—from the Newark Gazette, a very temperate whig paper.

"The Anti-slavery Convention held its sessions in Mt. Vernon on the 7th and 8th instant, their proceedings will be published in our next paper. The Convention was large, and was addressed by several gentlemen, among whom was the Rev. E. Smith, a Methodist minister, formerly of the Pittsburgh Conference.—Mr. Smith is an able man and a powerful speaker."

After the anti-slavery Convention adjourned, the Liberty party organized itself into a Convention, and passed diverse resolutions. One of which was in substance, that the cause of freedom had nothing to expect from either of the great political parties, and that they would support Leicester King for Governor. Whether they intend to nominate candidates for all the offices we are unable to say. Their language was, that if they could not succeed now, they would do so as well as one of the other parties, because both of them could not succeed.—Which of the political parties will lose by this third party—(or first party as they claim to be), we are not able to determine. Men from both the other parties took a part in the deliberations of the Convention, and voted to go to "liberty" straight-out.

We will publish the resolutions, that all may know the position assumed by the "Liberty men."

How much more reasonable is such a course, than the contemptuous silence so studiously preserved by a great portion of the public press of this state! When five hundred citizens meet together in Convention, to consult as to the best means, of carrying out the principles of the Declaration of Independence, thus fulfilling the just expectations of the fathers of this republic, it is certainly not beneath the notice of the press to record the fact, and the doings of such a meeting.

FREE PRODUCE ASSOCIATION.

The Western Free Produce Association will hold its anniversary, at Green Plain, Clark county, August 11th. It is expected that the meeting will be very large. Our society passed a resolution, recommending the attendance of anti-slavery people generally. From our own experience, we assure every body who wishes to attend, of a most cordial reception by the friends in Green Plain. Their hospitality knows no bounds.

LIBERTY CONVENTIONS.

It is in contemplation, we understand, to hold a series of Liberty Conventions prior to the fall elections, in different parts of the State.—We see a series is now in progress in different places on the W. Reserve. Sometime in the beginning of August, we learn that a convention will be held in Columbus, for the counties of Franklin, Fairfield, Knox, Delaware, Licking, &c. After that it is proposed to hold one in Xenia, for Greene, Clark, Montgomery, Miami, &c., and one in Ripley, for Brown, Clermont, Adams, Highland and the adjoining counties. Judge King, and several of our Cincinnati speakers intend to be at all these meetings. We trust, that the friends in the several places mentioned, will fix the times promptly, so that the central committee may seasonably announce them in the Philanthropist. There is no reason why this State may not be revolutionized on Liberty principles by 1844, if anti-slavery men will only take hold, and work hard.

UNJUST.

The Ohio Whig says—

"Before Mr. Bailey, of the Philanthropist, undertakes to sanction mob-law and violence again, as he does in speaking of the letter of the President, for the suppression of the R. Island difficulties, he had better make himself acquainted with the true state of affairs."

I made no statement which was not warranted by facts. The contest was between men who claimed their rights, and men who withheld them. How much or little the last were disposed to yield, was not material to the end I had in view. That they were willing to concede something was true; but that they were doggedly determined not to concede the principle of free suffrage, every body knows.

As to my mob-law and violence, it would be well for Mr. Treadwell to read my article again. He will find, that the premises on which I reasoned, were furnished in the Declaration of Independence. My conclusions from them were logical, and if they favored mobocratic violence, the blame must be laid on our national creed, not on me.

AN INCENDIARY.

A writer in the N. O. Picayune, in a letter to that paper, dated Pittsburgh, May 3, 1842, says—

On Friday night last, while stopping at Cincinnati, I witnessed the burning of the Ohio A. S. Society Office and Book Depository, on Main st. It was a nice little fire, and admirably managed by the firemen—the adjoining buildings being saved with but little damage, while the office and contents were "pretty essentially used up." There appeared to be nothing of sympathy manifested for the proprietors, but, on the contrary, several people expressed their satisfaction at the work of destruction. Three times this establishment has been demolished—twice by the discontented populace, and now by fire. Cincinnati has undergone a visible change in her notions of abolitionism, and I think that the Anti-slavery office will never prove a "Phoenix."

This is gross injustice to the firemen of Cincinnati. So zealous were they in putting out the fire, that they drowned the office with water. The firemen of Cincinnati are too manly to have respect to persons—and our neighbors were more injured than we were.

The printing establishment has been thrice destroyed by a mob—the Depository twice destroyed, once by a mob, and once by fire and water.

As we shall send this number of our paper to the N. O. Picayune, the editors will learn hereby that the no, "Phoenix" prediction of their benevolent correspondent is like his statements—false. The Philanthropist is fire-proof, as well as mob-proof. But one thing can kill it—and that is a big batch of bad subscribers.

MONIES RECEIVED.

I received at the anniversary, and on my way to and from it, the following monies, for the Philanthropist.

L. Chadwick, \$2; Jacob Barriek, 3; Luther Boyd, 2; A. S. Boyd, 2; C. W. Sears, 2; O. Harmon, 2; Robert Wilson, 3; Keese & Willets, 2; A. A. Guthrie, 12; Jonah Wileman, 2; Arnold Boone, 2; Walter Smith, 2; E. M. Lewis, 3; Reuben Benedict, 1; Matthew McFarland, 1; Alexander Hammond, 2; Edward VanHorn, 2; Halsey Hurlbut, 3; J. M. Fletter, 2; Joseph Hollis, 2; James Hoss, 2; Mrs. E. Buckingham, 6 for the paper, 4 donation.—Mahlon Wileman, 5; \$69.00.

Besides these monies, I received a few sums on pledges and as donations, as follows:—Milton Moore, 1; J. B. Wheaton, 1; A. H. Royce, 5; of which 2,50 to be appropriated for tracts; New Athens, Harrison co. pledge 10,75.—\$17.75.

Those concerned, will please correct me, if there be any error in the foregoing credits.

D. H. Bruen paid me something at the anniversary. Will he please to state how much, and for what purpose.

I find the following entry on my papers, without any credit. "Sylvester Grinnell, Lincoln P. O. Delaware co."

Mr. Grinnell will inform me if he has paid any thing.

Will T. W. Evans say whether he paid me \$1, at the anniversary.

FACTIOUS.—The Signal of Liberty, Michigan, remarks, that the whigs of Ohio are determined to maintain the policy of a separate nomination, although with the prospect of not electing their candidate. It is but too true. We have done all we could, to show them how wrong was their factious course, but they will not be persuaded—they seem resolved, on doing all they can to throw the state into the hands of the Democrats. The Logan Gazette has the following—

"ON THE STUMP.—The last Philanthropist announces that Judge King, the abolition candidate for Governor of Ohio, and Messrs. Samuel Lewis and Thomas Morris, will visit the State generally this summer, and vindicate to the people the principles and policy of the Liberty Party. To this we may add, that their colleague in this attempt to defeat Thomas Corwin, Wilson Shannon, has been stumping it in the eastern part of this State, and at the last accounts was at Steubenville."

Corwin has at last taken the stump. Judge King's example has, I suppose, stimulated him. His colleague in this attempt to defeat Judge King the Liberty candidate, WILSON SHANNON, is still I presume, in the eastern part of the State. It is to be regretted that Governor Corwin, after having announced his determination not to run as a candidate, and after Judge King had been regularly nominated by the Liberty men, should lend himself to the work of defeating the Liberty party.

For the Philanthropist.

TURNING OVER.

DR. BAILEY.—"Old Miami," always gives a strong vote, and heretofore, for the Whigs. But times are strangely altered. The whigs, having a majority of 700 or 800 in this county are doomed to be defeated at the ensuing election. They are dismayed and disheartened, and it is doubtful if they will be able to rally, to any considerable extent. The people are beginning to see the corruption of both the old parties, and can no longer be humbugged by promises of Bank reform, or by the promises of the whigs to bring back the government to a constitutional & economical administration. But I think the co. may be carried by the Liberty ticket, with proper exertions. While the people stand amazed at the failure of all former experiments, to relieve the country, and are crouching under the withering influences of the severe pressure, brought upon them by political speculators—and while they are heartily enquiring the cause, and seeking the remedy, the Liberty principles come in, and point to the cause, and beckon to the remedy. The cause is to be found in slavery, and the remedy in the practical principles of Liberty. Let the people have light; let the odium of names be wiped out, and they will go with a rush.

The Liberty party are leading off, in this county. The Liberty Club of Troy meets once a week, and is increasing daily. There is also a club at Milton, composed of individuals from both the old parties. There seems to be a readiness in all parts of the country to adopt the Liberty principles, where they are brought before the people.

A convention for the purpose of nominating candidates for county officers and Representatives to the State Legislature, is to be held at Milton on the 2nd of July.

It is important that the candidates should be brought out at an early period, and that they be men whose characters are above suspicion. And indeed, the candidates may be such men as the whigs or democrats would be proud to nominate. And if the old parties nominate candidates over the heads of the Liberty candidates, solely for opposition, I think it will not go. It is always an *up hill* business to oppose a candidate against whose principles or fitness nothing can be said.

The whigs say they have no objections to the Address of the Liberty Convention, and they also admit that King is a good man—that they would as leave support him as Corwin, only that Corwin was nominated by the authorized Convention, and King by fanatics and disunionists.

Now whether the people will be governed by such hard cider arguments or not, remains to be seen. I think the days of hard cider and coon skins, as well as hogs and hickory brooms have passed away, and that such fooleries have lost their charm. The days of Temperance reform have introduced the era when men shall return to sober second thought, and look at subjects in the light of sober common sense.

I only intended to write a short paragraph; but I fear I have trespassed. I must however, communicate the information that we have a prospectus in circulation, for the Troy Tribune, a semi-monthly newspaper, to be published in Troy, on an imperial sheet, and to be devoted to the interests of Free labor and constitutional rights. Price, one dollar per annum.

Let the friends of the good cause be assured that 'old Miami' will do her duty: as she always had a fame for firm adherence to her principles, so now she will have a pride to be the first to raise the standard of Liberty and plant it not only on the rampart, but on the inner citadel of slavery.

LIBERTY.

For the Philanthropist.

OHIO ANTI-SLAVERY SOCIETY.

At a meeting of the friends of the A. A. S. Society, held at Mt. Vernon, Knox co., June 8th, 1842, Milo D. Pettibone of Delaware co. was called to the chair, & John O. Wattle's chosen Secretary. The propriety of organizing a State anti-slavery society, auxiliary to the American Anti-slavery Society was taken into consideration, and discussed by J. A. Collins, the able and untiring agent of the A. A. S. Society, and Milo D. Pettibone, Dr. A. Brooke, Cyrus McNely, Isaac Austin, Thos. Donaldson, and others. The formation of a State Society was agreed upon, and the following constitution adopted: a committee to nominate officers for the society, and a business committee were appointed—then adjourned till 8 o'clock to-morrow morning.

J. O. WATTLE, Sec.

June 8th, 8 o'clock A. M. The meeting was organized by calling Dr. A. Brooke, to the Chair, and Joel Wood & Jas. B. Brooke, were appointed Secretaries. Opportunity being given, the propriety of organizing a State society auxiliary to the A. A. S. Society was fully discussed. The business committee then reported the following resolutions.

Whereas, the churches of this country are professedly based on the principles of love laid down by the Savior and advocated by his apostles, which require all who embrace them to "love their neighbor as themselves," and "to do unto others as they would that they should do unto them," and to "remember those in bonds as bound with them;" and Whereas, our ecclesiastical organizations regard lying, theft, robbery, adultery, murder as crimes of such character, as to disqualify those in the practice of them from enjoying their fellowship and communion; and that to hold such in the embrace of the church would make the church responsible for their crimes without regard to the motives of the criminal, or to the circumstances under which he was placed; and Whereas, American slavery is a system which wars upon the spirit of the gospel, and renders of non effect the precepts of Jesus, and tramples upon and violates every principle in the decalogue, and is in fact a system of legalized adultery, piracy and murder; therefore,

Resolved, That the professed christian churches which allow slaveholders to their communion and fellowship or are associated in any manner with such churches as christian bodies, either as associations, concocations, presbyteries, synods, general assemblies, conferences or conventions, are, according to their own admitted principles of action, responsible for the crimes of those with whom they are associated and should be treated as other criminals.

Resolved, That while this Society speaks thus plainly upon the delinquencies of the church and clergy on the question of immediate emancipation, yet it has no war upon those bodies as such, only in so far as they stand in the way of the bondman's redemption; but with delight and give with pleasure the right hand of anti-slavery fellowship to all churches and ministers, who treat the slaveholders and their apologists as they do other criminals.

Resolved, That it is the correct and prevailing opinion of the American people that it is the duty, object, and aim of the ministers of the christian religion to preach righteousness, to cry aloud against the sins of the people: Therefore

Resolved, That the professed minister of the gospel who refuses to bear a faithful and unequivocal testimony against American slavery, as against any other of the crimes of the age, is either ignorant of his duty as a minister, or unfaithful to the trust imposed upon him, and in either case should be considered disqualified to occupy the position of a minister of righteousness.

Resolved, That the hostility manifested in many places by the Society of Friends of both parties to the anti-slavery cause, in excluding their meeting houses against the discussion of the question of slavery, and in casting out their members for their interest in and fidelity to the anti-slavery cause, demonstrates most conclusively that as associations we have nothing to hope from them, and that while those bodies retain the language, habits and rites of John Woolman and others of the early friends, they are destitute of the life-giving principles of human freedom in which those great apostles of primitive christianity pre-eminently excelled—all of which were laid on the table.

John O. Wattle's, John Collins and S. Brooke, were appointed a committee to revise the Constitution. Adjourned to 2 o'clock P. M.

2 o'clock P. M. The Committee on nomination reported the following which was adopted.

For President, Milo D. Pettibone, of Delaware co.

Vice Presidents, Thos. Donaldson of Clermont, Jos. A. Dugdale of Clarke, Geo. Barrett of Delaware, Hannah D. Brooke of Stark, Nathan Galbreath of Columbiana, Wm. Robinson of Jefferson, Deborah Coats of Richland, Marius R. Robinson of Muskingum, Robinson Fletcher of Green, Cyrus Brown of Morgan, Benjamin Michener of Logan, Horace Nye of Muskingum, Joel Wood of Belmont, David C. Eastman, of Fayette, Lydia P. Mott of Hamilton.

Executive Committee, Jos. A. Dugdale and Thomas Sweeney of Clark co., Dr. A. Brooke and Abraham Allen of Clinton, Ruth Galbreath of Columbiana, Elizabeth Wileman and Hannah L. Brooke of Stark, Milo D. Pettibone of Delaware, Thomas Donaldson of Clermont.

Corresponding Secretary, Dr. A. Brooke, Oakland, Clinton co.

Rec. Sec. John O. Wattle's, Wilmington, Clinton county.

Treasurer, Barclay C. Gilbert, Wilmington, Clinton county.

A committee of five were appointed to propose the amount of funds necessary for the ensuing year.—A. Allen, A. L. Benedict, M. R. Robinson, J. Lukens and E. Robinson. The committee reported the following resolutions which were adopted.

1. Resolved, That this society is strongly impressed with the importance of an active and efficient agency being sustained in this State as an indispensable instrumentality to the successful prosecution of our enterprise, and would earnestly call upon the Executive Committee of the American A. S. Society, to send their agents into this State, and we will exercise our best endeavors to sustain them while they are with us.

2. Resolved, That this society highly approves of the manly and independent stand by taken by J. R. Giddings on the floor of Congress in relation to the atrocious outrage perpetrated upon the rights of freedom and justice that he was strongly sustained by

From the New York Evangelist.
A WHOLE FAMILY SET FREE.

At a meeting of the American Anti-Slavery Society, on May 11th, a committee of forty made a report on the state of the cause, and the encouragement for renewed efforts, in view of the increased readiness of the people to hear. The report proposed that \$50,000 should be raised for the Executive Committee the coming year. This was warmly advocated by some and opposed by others.

Among its opponents was a Quaker, from Long Island. He had uttered only two or three sentences, when the house rang with enthusiastic applause. On looking at the door, we perceived a middle-aged, noble-looking, keen-eyed man, coming in with a child in his arms—accompanied by his wife, who carried a still younger child, his mother, who seemed in the prime of life, and a group of bright-looking children. Room was soon made for them on the platform where they seated themselves, in a very modest and quiet manner. It was Lunsford Lane, with his emancipated family.

A host of inquiring eyes were turned towards them, and many seemed ready to say "who are these?" It was proposed that the motion be made for the meeting should be withdrawn, that this curiosity might be gratified. "No, it need not be withdrawn," said Mr. Collins, "Lunsford Lane will be the best advocate for the resolution." The state of the question was then explained to Mr. Lane, and he stepped forward to the front of the platform, and with the gracefulness of nature's true eloquence, related his story, as follows:

Mr. Chairman; it is a source of great rejoicing to my heart to present to this meeting, these, in whom my life consists. I have, for twelve months been going from house to house, and from place to place of business, to tell my story, and ask for help, so that my history is known to you, and many others.

In 1838, I made a bargain with the man who held my wife and children, to pay him twenty-five hundred dollars for their freedom. After I had raised \$620, and paid it, my severe labors were passed, forbidding colored people to remain in the State. I received a notice from two justices of the peace, requiring me to leave within 20 days. I protested my hopes. My money was lost; my bright expectations were lost—my family was lost; and I was lost of course.

I went round among my friends, [for I had some friends there], and asked their advice. Mr. Manly, a lawyer, my friend, though he is a slaveholder, advised me to get up a petition, praying the legislature to allow me to remain. They were to convene in about three months.

"Where did you live?" said a voice in the crowd. "You have not told us that yet." At Raleigh, N. C. It took me nearly three months to get my petition ready, and get it signed by the leading men in the place. When the legislature met, I called on the members. I went from boarding-house to boarding-house with my petition, and stood upon the steps of the State house, to meet them when they came in. While they read the petition, I talked and cried; and for what? For those in whom my life was hid. After reading my petition, many of them told me it would have been better for me to have remained a slave. Then, said they, you could not have been ordered to leave the State, and be separated from your wife and children.

[It should be remembered that Mr. Lane had paid \$1000 for himself before he could begin to purchase the freedom of his family. This fact he modestly kept out of sight, till it was stated by another.]

After a while my petition was brought before the legislature, but they drove it out of the house. I was then taken into court, to see if I could not be a slave for remaining in the State, against the law. It so happened, that those who were trying to get me into slavery, were by the help of my friend, Mr. Manly, in getting it put off three months. When that time was nearly gone, Mr. Manly told me, that as the others were not ready before, he could so manage it, that I should not be ready. He did so by—but I need not tell you how.

The case was again put off three months, and I began to be entangled with the yoke of bondage. But at length told me it would certainly go against me, and that I had better leave the State. It was hard to leave my family, but I dared not stay. I took one of my little girls, and fled, on the night of the 18th of May, a year ago. I went to Massachusetts, and placed my daughter in Boston, where, on the 14th, of April, I left her. I had placed her in school, to which I never in my life, had the honor of carrying a pitcher of water to the scholars. My story was told, and many who never saw me, heard of it, and sent their money. I raised \$1400. I wanted but \$1380, and I raised 14, yes, \$1500. I then did not wish to get into danger if I could help it. So I wrote to Mr. Smith, who held my family, asking him to get a writing from the Governor, permitting me to come into the State to pay the money and take them away. My letter was dated the 5th of April, and on the 12th, an answer was received. It stated that the Governor said he had no authority for granting me a written permission to come into the State, but he authorized Mr. Smith to write that I might come and remain 20 days with perfect safety. On the 11th of April, I left Boston, and arrived at Raleigh on the 23d. I had no expectation of staying 20 days, and did not fear any danger, but I was disappointed. Two constables came at night, and took me from the house, and carried me to the State house. On the way, they told me I had been giving anti-slavery lectures in Massachusetts. They said they had full proof of it, and that I need not deny it. I was taken before Mr. Loring, editor of the Standard, who was the police judge. He read the writ, and then said: "Have you been giving anti-slavery lectures in Massachusetts?" I don't know, I replied; but if your honor will permit, I will tell you what I did do. He gave me leave, and I said: "Mr. Loring, it is not hid from you how I was driven from Raleigh. I said here many months after it was tried to drive me away; and I paid money more than once, that I might have a longer time to stop. They found I could not be run off; and why did I cling to this spot? It was because of those in whom my life is hid. At length, when I could no longer tarry, I took one child, my little ewe lamb, and went away."

"When I reached Boston, I made known my story. The people drank it in, as the fat of the land. I found they felt for my family; so I went from house to house, and from store to store, and from church to church, and told the people a true story of what my heart felt. I said no more than I would have said here. Now, Mr. Loring, have I delivered anti-slavery lectures? Mr. Loring said he did not see as I had done wrong. I looked about on the people, and nearly every face looked bright towards me. The richest men in the place stood forth

in my defence. There was Mr. Boylan, who owns three hundred slaves, and Mr. Manly, and many others, who owned 50 slaves or more, who befriended me. But there were many, who did not own the hair of a slave, who were ready to crush me to the earth. A crowd of them were gathered around the house, so that Mr. Loring advised me not to go out alone. Mr. Loring said he would go with me, and as you can see, he, and leave town to-morrow, which would be the 26th of April.

"No, I will leave to-day," I said. "But your business will not be in a proper state," said Mr. Loring.

"No matter; proper state, or not, I will leave town to-day, if the cars will carry me. Every body knows me here, and if they want to kill me, they can do it. I will go, and will not stop till I get to Philadelphia; for freedom is all over that place. My friends furnished me with a guard, and I went to the cars. There I met the Governor. He shook hands with me, and as he gave me his right hand, his left went into his pocket, and he gave me a three dollar bill. He said he should be glad to grant my request, if it had been in his power, and would now serve me in any way he could. A crowd was then gathering around the cars, and the conductors became excited, and told me I should not go with them; that if I was on the cars, they would not start, though they had the mail to carry. So I was left behind, and the crowd soon took me into their own hands, and said they would go with me and search my trunks. Some of them said I had two trunks, and some said I had three, though I had but one; they opened that, and turned over all my old rags that were in it. They took up one thing after another and shook it, but they found but one paper. They seized that, two or three of them taking it at once; but they could not make out any thing against me from it, and most of them left me. My friends then advised me to go to jail as the only place of safety; and they would come in the night, and let me out, so that I could go among my friends, finish my business, and leave the place. They came as they agreed, when all seemed quiet. I had scarcely gone 30 yards from the jail, when I was suddenly surrounded by an innumerable company, who rushed upon me and raised me from the ground, and carried me on their shoulders. Then I was indeed high and lifted up. Thus I was carried, as in a whirlwind, towards the gallows. Then my heart sunk within me. I thought all was gone. But I perceived they went by the gallows, to the banks of a little creek, on the borders of the town. There they let me down, and permitted me to walk through the water. My coat and boots had been pulled off in the crowd. From the creek the crowd accompanied me up a small hill, about half a mile, to the woods. On the way, one of the men struck me, because I did not go fast enough. They then told me to tell them all about those anti-slavery lectures. I asked them if they heard what I said in the court house. "Yes," said one of them; "but now I want to hear the truth."

"I am glad you want to know the truth, I told them, for the truth is what I have always lived by. I always took delight in telling the truth." I then told the same story I had told them before. They said that was not the truth. I told them I was not in possession of any other truth, on the subject, and of course I could not give it to them.

I then looked anxiously about me, expecting to see the rope and the gallows; for I thought they were going to hang me, but I did not dare to do it on the common gallows. While I was looking about, I saw a bucket, and wondered what it was for. Soon a pillow was brought, and then I perceived the bucket was full of tar. They stripped off the remainder of my clothes, and covered me with tar, almost from my head to my heels. Then opening the pillow, they covered me liberally with the equipment of an anti-slavery lecturer. [Laughter and cheers.]

I never professed that my heart was full of abolition, but I now stand on this platform, and say, that if any man ought to be an anti-slavery lecturer, Lunsford Lane is the man. [Here Mr. Lane offered to read some interesting letters, forgetting that he had not stated how he escaped from his tormentors. How did you get away? said a voice in the crowd.]

I was set at liberty by the people, who said, "Now we have done what we wished to do. Now go home and be not afraid. You may do what business you please, and you shall not be hurt. We merely wished to let the aristocracy know that they should not have their own way."

I then went home, and there all was confusion and almost death. My wife and family were in mourning and sackcloth, [expecting to hear that I was hung.]

When I entered the House, though I was so strangely dressed, my wife embraced me with cheerfulness, and commenced taking off my coat of tar and feathers. She had scarcely commenced when the house was darkened by those who put it on. They asked me when I expected to leave town. "To-morrow," I replied. "I suppose you have business to do," they remarked. "If so, go and do it; and don't feel embarrassed." A guard was stationed around my house, to defend me, but I dared not trust myself to sleep in the house, or hardly out of it. I slept at the house of Mr. Smith, the man of whom I bought my family. The next morning, I went to see Mrs. Hayward, the owner of my mother.

To my great joy, she told me she had concluded to let my mother go free, as I was her only child, and it would almost kill her to part with me. She said, if I ever felt able to pay her two hundred dollars, I might do so. My friends, Mr. Boylan and Mr. Manly then assisted me to get money for my certificates of freedom. I paid it over to Mr. Smith, and took his bill of sale. It was then near twelve o'clock, and there was a great crowd gathering in the public streets. There was not so great a crowd when Lafayette went through Raleigh.

From the free remarks that were made, as they moved towards the depot, Mr. Loring judged that it was not safe for me to go there. I was therefore put in a carriage and taken, by a roundabout way, to a spot on the railroad, about a mile and a half distant. My family were all put aboard, at the usual place, and the crowd were anxiously looking for me, but they knew not where I was. An arrangement was made with the conductor to stop, when I gave him the signal. He did so, and I jumped aboard. This was Tuesday morning, and I stopped not, till, on Thursday morning, I stepped my foot on the free land of Philadelphia. It was on the 25th of April, about 9 o'clock, I had the happiness to imagine I heard the shackles fall from those who are dearer to me than life. He here referred to the time when he paid the money.

The bill of sale was then read to the meeting by Mr. Spear. It was a bill for selling any other property. It stated that Mr. Smith sold to Lunsford Lane, a dark mulatto woman, and then mentioned the children by name,—

One was called Alex, in the bill; "I named him Alexander," said Lane; quickly, "I want all that belongs to us."

As the children were mentioned one after another, they rose, or were raised up before the meeting, exhibiting the bright countenances of young immortals, such as the people of this nation buy and sell as they swine.

Now said he, as he concluded his story, I have not a dollar in my pocket, yet I think there is not one here who feels richer or happier than I.

NOTICE.

To Teachers of Colored Schools.

Teachers who have been engaged during the past year in colored settlements in this state are requested to send full and accurate reports of their labors and the condition of the people among whom they labored and such statements well authenticated as serve to illustrate the effect which the oppressive laws of this State have upon their interests.

Communications addressed to MARY BLANCHARD, Cin. O.

The Indiana Anti-Slavery Society, will hold its anniversary meeting at New Garden, Wayne county, on 2nd day of the 9th month (September) next, to continue in session 4 days. Many distinguished friends of the cause from other States are expected to attend.

The Liberty State Convention, will hold its annual meeting on the evenings of the same days. Delegates should be seasonably appointed from every county in the State, as business of great importance will come before the Convention.

To Housekeepers.

New Linen Goods, just received from Auction. 4 1/2 Housewife Irish Linen, superior make. A large assortment of Linen Sheetings, Damask Table Cloths, all sizes. Do. Napkins, together with a great variety of Linen Towelling, Diapers and Crash, including a full assortment of DRY GOODS of all descriptions, which will be sold at low prices.

CHARLES WISE.

N W corner of Arch and Fifth streets, Philadelphia, April 6—3m.

GRAND RIVER INSTITUTE.

Is situated in Austintown, Ashland county, Ohio.—Its object is to promote thorough Physical, Intellectual, Moral and Religious education. By combining manual labor with the training of the mind, it aims to make practical, vigorous men.

Applicants are expected to be at least fourteen years old; to furnish satisfactory testimonials that they possess a good moral character; and that they are sufficiently acquainted with the elements of Orthography, Reading, Writing, English Grammar, and Arithmetic, to enter upon the following course of study with advantage, which, when fully completed, will occupy a term of four years, both in the English and Classical Departments. Individuals will be received to advanced standing when able to pass satisfactory examination.

COURSE OF STUDY.

English Department. First Year.—English Grammar, including analysis of Poetry; Colburn's Mental and Adams' Arithmetic; Modern and Ancient Geography; Geography of the Bible; and Nevins' Biblical Antiquities.

Second Year.—Natural Philosophy; Watts on the Mind; Physiology; Book-keeping; History and Algebra.

Third Year.—Newman's Grammar; Burritt's Geography of the Heavens; Geometry; Gray's Chemistry; Intellectual and Moral Philosophy, and Botany.

Fourth Year.—Willard's Universal History; Newmarch's Political Economy; Logic; Natural Theology; Butler's Analogy; Trigonometry and Surveying.

Classical Department. First Year.—Review of the English Studies; Andrews' and Stoddard's Latin Grammar; Andrews' Latin Reader; Andrews' Latin Exercises; Caesar's Commentaries, begun; Sophocles' Greek Lessons and Greek Grammar.

Second Year.—Caesar's Commentaries, completed; Jacobus's Greek Reader; Andrews' Cicero; Andrews' Latin Exercises and Sophocles' Greek exercises.

Third Year.—Cooper's or Gould's Virgil; Selections from the Greek Poets; selection portions of the Greek Testament; Algebra, begun; Review of some of the preceding studies.

Fourth Year.—Livy; Xenophon's Cyropaedia; Cicero de Amicitia and de Senectute; Homer's Iliad, begun; Algebra, completed, and Geometry.

In the Classical Department exercises in translating Greek and Latin into English and the contrary, with special reference to the idioms of these languages, and to elegance and smoothness of diction will be frequently prescribed, and according to the standing and attainments of the pupils.

A constant use of Anthon's Classical Dictionary, Eschenburg's Manual of Classical Literature, Butler's Ancient Atlas and similar books of reference will be enjoined; and attention to them elicited by stated and frequent exercises, which require the use of such books. Much pains is taken to provide for those pursuing Classical studies, such books as are best adapted to illustrate the literature of the ancients, and to awaken in the minds of students a proper interest in its beauties; while at the same time the influence of the religious superstitions of those pagan nations on the morals and usages of the people is carefully pointed out and contrasted with the purifying tendencies of Christianity.

Discussions are now being presented in Declaration, Forensic and Composition for students in both Departments; also a regular course of Biblical instruction.—There are also weekly lectures upon moral and religious subjects, or upon some of the topics embraced in the preceding course, which all the students have the privilege of attending.

The course of study here presented has been adopted after due deliberation, and extended observations and inquiries respecting the wants of the human mind. It will be seen at once that it cannot be sustained without constant aid from the friends of intelligence, virtue and religion. The hand of charity has indeed been liberally opened to furnish land & buildings, and to meet other expenses incident to the starting of such an enterprise. But to carry out all the plans of the founders of the Institute, and to meet the expectations of its friends will afford a broad field for the exercise of benevolence. Funds are wanted to enlarge the Library, which now contains about five hundred volumes; to procure Chemical and Philosophical apparatus; to pay the tuition of indigent, pious students; and to furnish more extended facilities for prosecuting manual labor. From \$20 to \$30 a year in addition to the avails of his own industry will support a student here, who is industrious and enterprising. How many parents, how many benevolent individuals, how many churches, will furnish the aid necessary to sustain one or more students!

There are accommodations in the public buildings, and in the neighborhood for about one hundred students, with some of the teachers board in common. Rooms for young Gentlemen are furnished with stoves and bedsteads; those for young Ladies with tables, chairs, and washstands in addition. Four experienced teachers are constantly employed in the care and instruction of the students. The government of the Institute is kind and paternal, depending mainly for support upon the moral sense and intelligence of the governed. No exertion is spared to make it a pleasant home for those who have a thirst for knowledge, and who are willing to labor for its attainment. There are two terms in the year, the first commencing the middle of August, the second the first of March, at which times it is desirable students should enter, as most of our important classes are then formed; they can, however, be received at other times, if prepared to enter classes already existing.

The expenses for board, instruction, room rent, and incidentals, including use of library, also instruction in vocal music are for males \$65 and for females \$60 a year. From one half to three-fourths of this expense is ordinarily paid from the avails of from two to three hours daily labor, needed to secure health and physical vigor, and without impeding at all either intellectual or moral improvement. A few have indeed succeeded in defraying all their expenses from the avails of their own skill and industry. No individual therefore who is worth educating, need fail for want of an opportunity. The tuition for each term is expected in advance.

Subscriptions are now before the public to obtain aid in procuring Chemical and Philosophical apparatus, and to assist indigent pious students in paying their tuition. Materials for clothing, Books, and Geological specimens are also solicited. Benevolent individuals wishing to aid any of these objects are requested to direct to Augustus J. Smith, Treasurer of the Institute. Provision is already made for paying the tuition of a few indigent, pious students of tried established character.

L. BISSETT, Secretary.

FOR SALE CHEAP!

"Cause and Cure of Indolence." By Rev. David Nelson, of Quincy, Ill. Any individual wishing this work can have it by application to the subscriber. Third edition, published by the American Tract Society.

D. D. NELSON, Walnut Hills, Lane Seminary, O., Oct. 5, 1841.

WEDDING CAKE MANUFACTORY,
FANCY CAKE STORE,
AND WHOLESALE AND RETAIL
CONFECTIONARY.

Fifth st, 5 doors East of Vine, North side.

The subscriber having succeeded to the business of J. A. Burnett, respectfully invites his friends and the public in general to his display of Christmas, New Year cakes and Confectionaries, begs leave to inform them that all attention will be paid to their orders, and the same punctually executed.

December 22nd, 1841. SAMUEL A. ALLEY.

NOTICE—MILK—MILK

We are now prepared to inform our friends that we will continue to supply this City with Milk on the six day principle, omitting the Sabbath, and have made permanent arrangements to continue it. All persons willing to sustain us, are requested to send their names and residence to the Office of the Philanthropist.

C. M. MERRELL, N. H. MERRELL.

Messrs. WOODSON & TINSLEY, House Carpenters and Joiners, near the corner of Eighth and Broadway, Cincinnati, feeling grateful for their patronage, and association as a firm, inform their friends and the public that they are prepared to do all kinds of House Carpenter and Joiner's work at the shortest notice and on the most reasonable terms.

WOODSON & TINSLEY.

PETERS' PILLS

WE HAVE TRIED DOCTOR JOS. PRIESTLEY PETERS' VEGETABLE PILLS, and have no hesitation in pronouncing them the best Antibilious Medicine that we have ever used in our families. We are acquainted with several families in this city who give them the preference to all other kinds, on account of their mildness, and at the same time, certain effect.

MORE THAN TEN MILLIONS of boxes of these truly valuable Antibilious Pills have been sold in the United States, Canada, West Indies, Mexico, and Texas, since the first of January, eighteen hundred and thirty-five.

HUNDREDS and THOUSANDS bless the day they were induced, by a friend, to try a Box of Dr. Peters' Pills.

They are in use as a Family Medicine, and all who have used them give them the preference to all other kinds, on account of their being a safe, pleasant, and easy aperient—being mild in their action at the same time; though, in their operation, producing neither sickness, griping, nor debility.

Doctor Joseph Priestley Peters, Dear Sir—I have used your valuable Pills these last four years, in cases of Dyspepsia, Liver Complaint, and Sick Headache, and have found them in a majority of cases, the most valuable Pills I have ever used.

For Sick or Nervous Head-ache, or Bilious Fever, I would recommend Peters' Pills in preference to all other kinds. R. H. ARMSTRONG, M. D. The following from the EMINENT DOCTOR EMERSON, is considered sufficient.

I have used in my practice, these last 5 years, Dr. Jos. Priestley Peters' Vegetable Antibilious Pills, and consider them the BEST FAMILY MEDICINE I have ever used. Given up to Die.

How many are given up to die that might be saved by Sherman's Lozenges, the best medicine in the world, and the easiest taken.

Consumption Sweeps off thousands, yearly, in the United States, that Sherman's Lozenges would cure when nothing else would ever relieve. Ministers of the Gospel have added their testimony to that effect.

Coughs and Colds, neglected, lead to consumption and death, when a few of the Lozenges would effect a cure in one or two days. Try them, they are remarkably pleasant and cost but a trifle. Over 3,000 persons have given their names within these Cough Lozenges. They cure all recent cases in a few hours, seldom requiring more than one day to cure the most distressing ones.

The Rev. Darius Anthony, of the Oneida Conference, was given up as incurable, believed to be on the verge of death, from consumption, without the hope of relief, till he tried these Lozenges. They relieved him immediately, and in a few weeks restored him to health, so that he could resume his duties as a minister of the gospel. He recommends them to all who are consumptive or have any derangement of their lungs, as the greatest medicine in the known world. He has witnessed their effect on several other cases, and regards them as the happiest relief. He says so great a remedy without the blessing of Divine Providence, should be the common property of all, and in every family on the face of the earth.

The Rev. Doctor Eastmond, of this city, gave a few to a lady, a friend of his, who had been given up by her physician and friends as in the last stage of Consumption. The first Lozenge gave her considerable relief, so that she was encouraged to persevere in their use; and through the blessing of God they restored her to perfect health.

Mr. Henry S. Barker, 97 Green st, was cured of a very bad cough he suffered from several years, by only 5 Lozenges, when all other remedies had no effect on him whatever.

Mr. G. T. Matthews, Caroline st, suffered a year with a very bad, tight cough, pain in the side, spitting of blood and all the usual symptoms of consumption. The Lozenges relieved him immediately, and in a few weeks restored him to perfect health. He says they are the greatest medicine in the world.

When such a remedy as the Rev. Mr. Anthony, Eastmond and Hancock, and such physicians as Mott, Chessman, Smith, Rogers, and those named above, sanction the use of any article of medicine, the public need not hesitate to place reliance upon it. Such are Sherman's Lozenges.

Children Die of worms, after months and sometimes years of suffering, without the parent's knowing the cause—little suspecting worms are literally eating them up. Sherman's Worm Lozenges have cured hundreds and thousands of such cases. Any child will take them.

Sherman's Worm Lozenges. Proved in more than 400,000 cases to be infallible; the only certain worm-destroying medicine ever discovered. Many diseases arise from worms and occasion long and intense suffering and even death, without their ever being suspected; grown persons are very often afflicted with them and are doctored for various complaints, without any benefit when one dose of these Lozenges would speedily cure them.

Mr. J. Murphy, 90 North st, Philadelphia, was applied to by a poor woman, whose daughter, 7 years old, had been sick for nearly 3 years; her stomach was as large as a grown person's, her arms and legs so swollen that she could not walk or help herself, although she could eat as much as two laboring men. Two celebrated doctors had exhausted their skill without success; the father had spent all he had, and nearly a pint of worm in living mass, she afterwards counted over 800 in one discharging, besides the mass which she could not count. The child was literally eaten up with them—another living witness of the almost miraculous efficacy of Sherman's Lozenges.

My Poor Back will break, it is so weak, and pains me constantly. What shall I do? Get one of Sherman's Poor man's Plasters, with his name on it, and it will cure you in a few hours, as it did Mr. Hoxie.

Sherman's Poor Man's Plaster. The best strengthening Plaster in the world, and a sovereign remedy for joint or weakness, the back, loins, side, breast, neck, limbs, joints, rheumatism, lumbago, &c. &c.

Several persons have called at the warehouse, to express their surprise and thanks, at the almost miraculous cures these plasters have effected.

Jos. W. Hoxie, Esq., who had been so afflicted with rheumatism, was enabled after wearing one, only one night, to get up in the morning with joy, and his tongue pouring forth the gladness of his heart, at the sudden and signal relief he had received from the best of all remedies.

Mr. David Williams, of Elizabethtown, N. J., an old Revolutionary Soldier, was so afflicted with Rheumatism, that he could scarcely help himself—these plasters entirely cured him.

Dr. J. Peter's Pills. Large size box containing 45 pills, 50 cents per box. Small size box containing 20 pills, 25 cents per box. Dr. A. Sherman's Cough Candy; price only 25 cents per box. Doct. A. Sherman's Worm Candy, only 25 cents per box. Poor Man's Plaster, only 12 1/2 cents a piece.

Agents for the sale of the above valuable medicines—Wm. H. Harrison & Harrison & Glasgow, Cincinnati; A. Avery & Co. Granville; Ridgeway Murphy & Co. Ripley; A. Graham & Co. Franklin Buildings, Cleveland; Watson, Druggist, Massillon. Most every merchant in the U. S., Mexico and West Indies.

VALUABLE MUSIC BOOKS. Sold by Robinson, Pratt, & Co. New York City; by Davis & Peck, New Haven; John Paine, Hartford; Griggs & Elliott, Philadelphia; by Truman & Smith, Cincinnati; and by Booksellers generally throughout the United States.

Twentieth Edition of Mason's Sacred Harp, or Beauties of Church Music, a new collection of Psalm and Hymn Tunes, Anthems, Sentences and Chants derived from the compositions of about one hundred eminent German, Swiss, Italian, French, English and other European musicians. Also, original tunes by German, English, and American authors, many of them having been arranged, or composed, expressly for this work.

By Lowell Mason, Professor in the Boston Academy of Music, author of Boston Handel and Haydn Collection, the Boston Academy Collection, &c., &c. and by his brother, T. B. Mason, Professor of Sacred Music, and organist at Fourth Street church, &c. Twentieth Stereotyped edition, revised and greatly improved by the introduction of eighty tunes not in former editions. The Elements of Vocal Music, which are on the inductive method, have been greatly extended and newly arranged in the precise order that is pursued in teaching; and the numerous practical exercises connected with each lesson, will, in a great measure, dispense with the use of the black board. The above work is now known by the general title of "Mason's Sacred Harp." Volume One. It is intended to make "Mason's Sacred Harp," the general repository of the "Gems in Melody and Harmony," which have heretofore been scattered through various collections. And the collecting into convenient volumes, the old and new, choice, and standard Tunes, is a service to church choirs and singing schools, which has been already liberally rewarded. The sale of twenty editions in the short time the "Sacred Harp" has been before the public, and the steadily increasing patronage bestowed upon it, is regarded as evidence that it is the very best collection extant, of singing schools, and for churches of all denominations.

From numerous Recommendations the following are selected. From the Boston Spectator. We hope all will encourage "Mason's Sacred Harp." We speak of Mason's Harp, because we know well its merits. We hesitate not to say, that it is the best work extant.

From the New York Evangelist. Mason's Sacred Harp is, what it is called in the title page, a very select and useful work—the best collection of church music extant, for congregations anywhere.

From the Baptist Advocate. Mason's Sacred Harp.—The lovers of Sacred Song will find a rich treat in this new collection. No one man in our country has done so much for church music as Lowell Mason. He has given us the "Boston Handel and Haydn Collection," the "Choir or Union Collection," the "Boston Academy Collection," &c., &c., all valuable works, and entitled to the extensive patronage which has been bestowed upon them; but it is safe to say, that the "Sacred Harp" has not an equal in the English language. This book is a volume of "Gems in Melody and Harmony." Every denomination will promote devotional Psalmody by adopting this collection as the standard of church music.

From Mr. Billings, Professor of Sacred Music. Mason's Sacred Harp is the most complete, interesting and useful collection of Psalm and hymn tunes I have ever seen. It is emphatically sacred music. It will encourage its general introduction.

From the Journal. We are familiar with Mason's Publications, and have carefully examined the Sacred Harp. The volume is composed of very beautiful melodies, and harmonies of almost unequalled richness. It may justly be entitled "the beauties of music." The tunes are admirably adapted to the effective expression of poetry, a circumstance upon which the happiest effect of Christian Psalmody depends. The work is particularly recommended to those whose object it is to sing music, and to sing, or to make music subordinate to sentiment, and thus eminently conducive to devotion.

From M. Hamilton, Director of music in the Methodist Church, Wheeling. We are using Mason's Sacred Harp in our church. I should be most pleased to see it in general use—the music will please and improve the lovers of sacred song. The tunes are well suited to the different variety of metres, and it is a desirable collection for churches and schools.

Just Published. Vol. II.—Mason's Sacred Harp, or Beauties of Church Music.—Vol. II. contains old, new, and original Psalm and Hymn Tunes, Anthems, Sacred Songs, Duets, Solos, Quartetts, &c. This volume does not contain a single tune found in the first volume—it is a complete and independent book of itself, and will be sold separately. It is stereotyped from entirely new type of great beauty and perfection, procured expressly for this object. The object in publishing an additional volume, is to furnish an extended variety as regards style, metre and adaptation to the various wants of the lovers of Sacred Melody. It will be found permanently useful, and it is hoped will receive a patronage in some degree commensurate with the varied talent, labor and expense that have been employed in its production.

The following notices of the work will show the estimation in which it is held by good musicians. From a Report of the Committee of the "Eclectic Academy of Music" on Musical publications; unanimously adopted by the Government and Members, March 24th. "The Sacred Harp, Vol. II., has been carefully examined by your committee, who cannot but regard it as possessing in an eminent degree that chaste, classic beauty of melody, and richness of harmony, which constitute the 'soul of music,' and which cannot fail to render it a standard work."

It is confidently believed that the efforts made by the Editor to furnish [IN THE SACRED HARP], an extended variety of good Sacred Music—such as will be permanently useful and interesting, will receive the approbation of Churches, Choirs, and Singers generally.

A COPY OF THE RECORDS, C. R. FOLGER, Secy. of the Academy. From the "Handel Musical Society," of W. R. College, Hudson. THE SACRED HARP, VOLUME II., merits our highest approbation, and is a rich addition to our Library. Its introduction into the society has confirmed the belief that it will prove an important means of advancing Sacred Music. It would be but justice due the successful efforts of the authors to say, that the two volumes of the Sacred Harp, constitute the best collection ever published. By order of the Society. W. S. BARBER, Secy.

[From the Observer.] Mason's Sacred Harp, or Beauties of Church Music, Vol. 2nd.—We hesitate not, most confidently to recommend this as a book of extraordinary merit—one of the best, if not the very best collections of Church Music ever issued from the American press. It will be held in high esteem by the admirers of taste, scientific accuracy, and fine discrimination in the adaptation of music to sacred poetry. Mr. Mason has evinced a knowledge of intimate dependence of Melody upon Harmony, an important principle to often disregarded in American publications. It is a volume of Sacred Melodies, with rich and beautiful and classical harmonies, combining that striking purity and solidity of style, for which German musicians are, perhaps, more peculiar than any others. The beautiful typography of the work will speak for itself.

From Mr. Allen, Professor of Sacred Music in Oberlin College. For a few years past, we have made selections for Church Music from the "Sacred Harp," Volume I. We have ever esteemed it a beautiful collection, comprising a great variety of chaste and approved tunes in all the usual metres.

Several persons have called at the warehouse, to

express their surprise and thanks